

The Manifesto.

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Ayer Junction, Mass.

BELOVED SISTERS, MARY AND SARAH ;—

As you are somewhat interested in missionary labors, perhaps we may be permitted to relate a mission we once made with J. S. T.

On a morning in August we started from our place, to visit a Quaker meeting, at Mass. We arrived there about 10 A. M. They are situated in a plain, retired village and employ themselves mostly by agriculture.

Arriving there and seeing the numbers already gathered, and still others flocking in, we asked how the multitude were to be fed, sheltered and lodged, and how their teams were to be cared for! Every dwelling was a house of entertainment. Every barn, with its ample store, was thrown open to the beasts of the stall. Chambers and beds were amply provided for residents, brethren and sisters from

afar, and the wayfaring sojourner, who chose to tarry within their gates. As it was my first visit we were close observers. The proprietors were happy in serving; they gladly welcomed and entertained all. We learned that such expenses are shared by all who should and do attend the meeting. As we gazed upon the beautiful scene before us, we were forcibly reminded of similar gatherings among the tribes of Israel, in other days. History informs us, that at the Yearly Feasts of the Jewish Commonwealth, when the trumpet announced the glad tidings that the great gathering for confession, sacrifice and atonement was about to commence, all business was promptly suspended, and in the better days of this chosen people, they arrayed their spirits in the beauty of humility and devotion, to meet the God of their Fathers at his holy temple, where

an army of Priests stood ready to meet the people, hear their confessions and receive the immense herd of beasts driven from all parts of the kingdom, without blemish, to be sacrificed without price, as food for Priest and people.

The spirit which ran through the host at that period, brought down the aristocracy upon a level with the poorest. These very sacrifices coming from all quarters, published to beholders, where all had come short, softened all hearts, awakened contrition and brought down all exalted feelings. Every habitation throughout the kingdom, was, for the time being, turned into a house of entertainment, as they passed to and from the altars of the temple, which leveled all ranks into the beautiful spirit of consecration.

Having secured our earthly resting place, we all repaired to a plain, neat meeting house, which was well filled. J. and the writer were invited to be seated with the more prominent members in front. The Elders occupied a place in front of the congregation, which numbered eleven brethren and thirteen sisters. A board partition unpainted, divided the assembly in time of public service; the women occupied the left, the men the right. In private meetings, another partition is run up, which completely separates the sexes. About one hour was taken up by Elders, Eldresses and people, in exhortation and prayer. At length a preacher from the East arose and delivered a sermon, which stands second to none we ever listened to in eloquence and beauty. He dealt largely in the scriptures, and his pictorial illustrations were so life-like, he could make the hearers almost see what he talked about. Their theology embraces the

atonement for sin, washing in the blood of the Lamb for regeneration; while they claim, that Jesus had such a superabundance of righteousness, that he could furnish an outfit for the whole human family.

At 3. P. M. we were dismissed, with a request that all members attend promptly to other meetings; while outsiders present were invited still to attend, and to bring other friends with them and to take part in the worship.

We now retired for dinner. We were pleased to observe that their dining rooms, tables and other fixtures were built with particular reference to these gatherings, and in simplicity, quite similar to Believers. Their bill of fare was ample. Dinner over, we passed into the sitting rooms. The one we had entered for rest was well filled; among the number, was one of their most talkative ministers. He directly entered into conversation with us, and suddenly put these questions fairly:—"Please allow me to ask, how you look upon the standing of Jesus? How is he connected with the Godhead? What was his mission to our race?" We were now fairly in for some of the most radical questions he could ask.

It must be remembered, that J. is a Quaker. We came on his invitation. There were many interested listeners, but we answered as best we could under the circumstances. My friend, we came among you determined, neither to introduce our theology nor interfere with yours. He now stated, that he once met two of our brethren in the cars, while traveling in the west, who informed him that the Shakers considered Jesus as a man, a preacher with higher light. This broke the bands.

We found he had an honest motive in his questions, and we replied. We consider Jesus "as the faithful and true witness;" but a man born of a woman, with an organization capable of receiving and teaching all that was required for the salvation of the race. If you claim that he had a miraculous birth, we shall have no controversy on it. He then introduced God as the Father, Son and Holy Ghost. We indorsed this, and asked if the Quakers did not believe that these were three males, which they did not deny, we answered;—A father always supposes a mother, a son certainly does, and if the Scriptures are correct, there certainly is a mother. When God was ready, He said to some one connected with Him, "Let us make man in Our image, after Our likeness, and let them have dominion over all the earth. So God created man in His own image, in the image of God created He him, male and female created He them, and called their name, Adam."

(TO BE CONTINUED.)

VOYAGE TO CANAAN.

A PEOPLE called Christians,
How many things they tell
About a land of Canaan,
Where saints and angels dwell;
But sin, that dreadful Ocean
Encloses them around,
With its tides, still divides
Them from Canaan's happy ground.

Thousands have been impatient
To find a passage through,
And with united wisdom,
Have try'd what they could do;
But vessels built by human skill,
Have never sailed far,
Till we found them aground,
On some dreadful sandy bar.

The everlasting gospel
Has launch'd the deep at last;
Behold her sails extended
Around the tow'ring mast!
Along the deck in order,
The joyful sailors stand,
Crying, O! Here we go,
To Emmanuel's happy land!

To those who stand spectators,
What anguish must ensue,
To have their old companions
Bid them a last adieu!
The pleasures of your paradise
No longer can invite;
Here we sail, you may rail,
But we'll soon be out of sight.

We're now on the wide ocean,
We've bid the world farewell,
And where we shall cast anchor,
No human tongue can tell:
About our future destiny,
There need be no debate,
While we ride on the tide,
With our captain and his mate.

The passengers united
In order peace and love;
The wind all in our favor,
How sweetly we do move!
Let tempests now assail us,
And raging billows roar,
We will sweep through the deep,
Till we reach the blessed shore.

Truth, vs. Speculation, vs. Transition.

GILES B. AVERY.

THE forms of material things pass away; in like manner many speculations of theorists often prove transient; and, some teachings, that, in one age of human life pass for philosophy in an advanced age are proved to be but sophistry; but, *Truth remains!*

The sources of truth's manifestations or discoveries are two fold—revelation, through inspired media, and the researches of human reason. In all ages

of human history, there have been, through these sources, discoveries of measures of truth, both in relation to philosophies applicable to science and art, also to God, and the affinitive relations of man to his Creator, and his fellow beings, spiritually, affectionally, and sympathetically.

And, though, in every age there has been, and still is, a vast amount of idealism which is simply speculative, therefore, destined to pass away, yet there have been measures of solid truth revealed and discovered which is, as unchangeable as the orbits of the heavenly bodies; or as the institutions of day and night.

Passing away is impressed on all mutable, material things; and, as human progress discovers errors in speculative and ideal philosophies, properly termed sophistries, the excitable temperament of the human mind is such, that, with some constitutions, there is a tendency, under the influence of discovered errors, to doubt the existence of truth in any supposed and generally accepted revelation, or discovery of philosophic truth; and, under a very ardent stimulus for change, some people are ready to condemn all degrees of conservatism, seeming to conceive the notion that mankind have no substantial basis of truth on which to rely, either in religion or philosophy; while the fact remains, that all truth stands firmly amid the ravages of time, the demoralizations of dissipation, and the wreck of worlds, or the new discoveries of science.

The fundamental principles of the Law of God revealed to, through, and by Moses, and recognized by Jesus.—“Thou shalt love the Lord thy God, with all thine heart, and with all thy

soul, and with all thy might; and thy neighbor as thyself.”—A law of *Love* to right doing, is a basis of life character necessary to human happiness that is securely and sacredly stored in the archives of the tabernacle of God; unchangeable as the Eternal Throne! And the myriad collateral ramifications of the principle of love to humanity and to God that have been evolved from this fountain, and disbursed to humanity in theological requisitions, many of which are interwoven into the fabrics of human creeds of theology, are measures of truth that are unchangeable, though, as a whole, these creeds may be quite untenable.

Inspired media,—ascetics and recluses, have existed in all ages; as Noah, Abraham, Moses, John the Baptist, Jesus, and a nameless host; these, prompted by the inspirations and illuminations of truth to them vouchsafed, as a fruit of their separation from the herd of humanity, and honest devotional seeking to God; for truth and wisdom, have been, in varied degrees, shining lights and conservators of truth and wisdom, and dispensers of the same to the human family; and the truths they enunciated have been blessings to our race, and they are as eternal as God is true. No new discoveries of truth theologically or scientifically obtained, can obliterate the manifestations and principles of truth previously revealed. A class of philosophers and scientists have been raised up from time to time, as Archimedes, Copernicus, Newton, and others, too numerous to mention, of both more ancient and modern date, who have discovered principles of philosophic and scientific truth, that no progress of humanity can ever justly gainsay, or eradicate.

Spirits of superior dignity, and minds of the largest ability and capacity to search for, perceive, and acquire truth and wisdom, have been, and ever will be, oracles to the masses, unto whom, as teachers of truth, the multitudes of the human family ever *will*, and *must*, necessarily seek, as teachers, and attach themselves as scholars and dependents, Noah, Abraham, Moses, John the Baptist, Jesus, and successors, many have been teachers of righteousness whose enunciations of truth, in measures adapted to the day and times in which they lived, and links in the vast chain of truth's revelations that shall embelt the world; and their revelations of truth can never be ignored, justly, because they are steps in the march of human progress.

The Noachian dispensation of righteousness was a school for the masses of that dispensation; in like manner were the dispensations of Abraham, Moses and Jesus. The Christian dispensation is a school, and of its scholars some are constitutionally organized with capacities as teachers; others as scholars and learners of them, while, in turn, they are also learners of teachers in advance of them; thus, on in gradations, up to the Eternal Throne. The Christ Spirit and baptism is the Master in the Christian School! This Jesus beautifully taught as a government of God, through a vicegerency,—*A Theocracy*. Thus, "I came *not* to do my own will, but the will of Him that sent me." John, vi., 38. "I can of mine own self do nothing; as I hear I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which sent me." John, v., 30. "And the Father, himself, which hath sent me,

hath borne witness of me." John, v., 37. "One is your master, even Christ, and all ye are brethren." Matt. xxiii., 8, 10.

This same government of God through mediation of the *Christ Spirit* was also beautifully taught as a theocracy by the Ministers of the testimony of Christ's Second Appearing, Ann and William Lee, as manifest on the following occasion. One Col. Smith came to see the Elders at David Meacham's, in Enfield, Ct. He asked, "Is there not a woman here that is the head of the Church?" Mother Ann replied, "Nay, *Christ* is the head of the Church." Elder William Lee also said. "We do not allow *man* nor *woman* to be the head of the Church." "But" (said Smith,) "there is a woman here that teaches, is there not?" Elder William replied, "We must not suffer *man* nor *woman* to teach, except they have the spirit of Christ in them, and then either man or woman may teach."

But, while Christ's Church is in the state and capacity of the Church militant, that is, of the Kingdom of Heaven Order "like a net cast into the sea, that gathers of every kind, which, when it is drawn ashore, men gather the good into vessels, but cast the bad away," there will be in it some who do not have the Spirit of Christ in them; and, of course, could not, with propriety, be authorized to teach, nor exercise government in a democratic sense.

And, when *all* the members of the Church of Christ are fully redeemed from all that is not of the Christ spirit, the baptism of the Father and Mother,—God, they will then be in the Father and the Father in them; and not be "many masters" but their united ministrations will be a full and complete government

of God, as the Church triumphant over all the powers and passions that work divisions among men. This will be a perfect Theocracy,—A Church *not* ruled of *man* nor *woman*, but by the Christ Spirit—The Vicegerency of God!

Mt. Lebanon, N. Y.

"GO AND SIN NO MORE."

ALEXANDER Y. COCHRAN.

It is our privilege to accept this gentle monition. Those who will make the necessary sacrifices, can, agreeably, to the inspired voice, live without incurring the penalty of actual transgression. Whatever may have been our trials or temptations on the journey of life, we have the privilege to turn from that which is evil, and in the spirit of the Savior, "Go and sin no more."

"My Savior, O I love thy life,
So free from guile and stain,
Thy innocence and purity
My adoration claim."

From this comes an inspiration to work for a spiritual interest, to work for our salvation. It needs to be a system into which Believers should bring their whole lives. It should be in prayer, in love and in earnest working for the protection and prosperity of all who are ready to give their lives to God. The spiritual should have as much care, if not more than the temporal.

The children of this world are the children of the temporal kingdom, and Jesus has told us that they were wiser in their generation, than are the children of light. They make more sacrifice and work with more zeal to secure the treasures of this life, than professing Christians do to secure the treasures of the Kingdom of God.

In the affairs of daily life, the occupations of the hour, each has his respective duties, and we look with earnest expectation for every person to act faithfully in the part to him assigned.

In the spiritual work each one should occupy, as faithfully, a place of equal responsibility. "Seek first the Kingdom of God." How many of us on rising in the morning and planning our business for the day, make equally as essential the spiritual labors that shall cover the same time? It should be "Hands at work and heart to God."

Had this been made as imperative as the duties of the day we might have been made doubly satisfied by receiving the blessings of the temporal and spiritual interests at the same time. Even our seasons for worship would have been abundantly fruitful in good gifts.

Our lives also should be so unfolded to the light that we could willingly and confidently present the record of them to our Brethren and Sisters and this record should be that of honest, faithful souls, those who are called to live in the light. This should be a distinguishing feature by which our Church could be clearly recognized. Jesus in speaking of his disciples has said, "Ye are the light of the world." "No man hideth his light under a bushel."

With this gift all are made ministers of the word of God, ministers of truth, ministers of light and salvation. Let us wait on our ministry whereunto we are called, and devote our might, mind and strength to the service of the Lord.

Canterbury, N. H.

ONE of the greatest of all mental pleasures is to have our thoughts often defined; even entered into with sympathy.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv., 40.

ELMIRA HILLSGROVE.

EVERY effort toward sustaining or disseminating the truths of Christianity, brings the blessing down in greater or less degree upon its subjects. We may not be able to do great deeds of goodness, yet many little deeds, like grains of sand or drops of water, make the mountain of God's Holiness, and the boundless ocean of his mercy.

Inasmuch as we are steadfast in obedience to our understanding of God's work, manifesting by a living example its efficacy, thus leading others to enquire of the doctrine, are we not working for Christ's kingdom? When we can lead another soul from darkness to light, by forgiving seventy times seven, in one day and cheerfully working on and with them unto final resurrection in good works, are we not doing for Christ through one of his little ones?

"Whosoever shall give a cup of cold water only, in the name of a disciple, verily I say unto you, he shall not lose his reward." Cold water has its peculiar refreshing qualities, and is, perhaps, as simple an offering as could be bestowed. Our Savior used it symbolically to show that small gifts and sacrifices are acceptable, when they are all we are capacitated to do or give. The widow's mite wrought the greatest blessing to the giver, of all who put into the treasury of the Lord at that time; because cheerfully given though it was her all,—her whole living.

Even so is our all without reserve asked of us, in sacrifice,—the daily surrender of selfish loves and appetites,

while we bestow the kind word, look or deed which shall be as cups of blessing to the poor whom we have always with us.

Canterbury, N. H.

OPEN THE DOOR TO ME.

GRANVILLE TEMPLE SPROAT.

"Open the door to me!
Open the pearly gate!
I am thy worshiper, Oh, King!
Who always on thee wait.
I laud and praise thy name
To every one I meet;
I sound thy plaudits, trumpet-tongued,
Through every lane and street."

"Who art thou, breaking rudely thus,
Upon thy Monarch's rest?
I've heard of thee through cries sent up
From many poor oppressed.
Thou takest away the orphan's right,
To me thy tithes to bring.
Depart! depart! thou canst not gain
An audience with thy King."

"Open the door to me!
Open the pearly gate!
I've built a temple in thy name,
Adorned with costly state.
I've brought my choicest offerings there,
Treasures of purest gold,
Until my temple far outshines
The glorious one of old."

"Depart! depart! I have heard of thee—
All that thy hands have done;
Thou hast built a temple in my name,
Whose dome outshines the sun.
Self, self, alone, thou hast loved and sought;
Where all thy idols meet.
Thou hast built a temple to thy King,
Then, taken the highest seat."

"Open the door to me!
Open the pearly gate!
I've sounded thy "glad tidings" forth,
To all, both small and great.
I've sent thy chosen heralds out
O'er every land and sea;
I've loaded them with "purse and scrip,"
And all in praise of Thee."

"Thou hast sent my chosen heralds forth
 Glad tidings to proclaim;
 In all of this thou hast sought thy own,
 And not thy Sovereign's fame.
 Thy lips have spread thy Monarch's praise,
 Thy heart has loved thy own;
 Depart! depart! thou canst not gain
 Acceptance at my throne!

I know thee—read thee—all thy heart,—
 Its windings all I trace;
 Thy hollow mask—thy feigned voice,
 Thy smirking, painted face.
 I know thee—read thee—all thou art;—
 All that thy hands would bring.
 Vile hypocrite! how darest thou thus
 Bring mockery to thy King!"
Canaan, N. Y.

20 Newgate St., London, England,
 March 1884.

DEAR SIR;—

I have been much interested in an extract from a letter of yours which appeared in a recent issue of the *Dietetic Reformer*, Mr. R. Bailey Walker, Sec'y of the Vegetarian Society, kindly gave me your address, and said he thought you would give any information I might ask for—I refer to the Shaker settlement of which you are a member.

From what I understand of your ideas, the Settlement must have arrived at a state of high civilization. Of course, a Community holding and practicing the principles of vegetarianism and religious celibacy, would be, in the present state of society, far in advance of the most civilized nation. I wish I had known of your Settlement in 1881, when I passed four months in the States.

For several years, I have been a Vegetarian, and for nearly fourteen years a total abstainer from the poison alcohol. Nearly half my life has been passed in active opposition to the drinking custom of society. My age is twenty seven, and

have never been married. My business life has been passed in a fruit store. I have an intense desire to live and work in a society composed as yours appears to be. The institutions of your country, I have admired for years, and am really American in heart, though English by birth.

How I would like to know whether you admit into your Community, outsiders who are prepared to bring their life into harmony with your principles. Any information you can give me, I shall be grateful for. I would send a stamped envelop for reply, only our stamps would not be of use in the States.

Hoping to hear from you, at your earliest convenience, with best wishes for the success and happiness of your Community, I remain faithfully yours,

Herbert I. Ward.

Mount Lebanon, April, 1884.

HERBERT I. WARD—

ESTEEMED FRIEND;—Your letter, of March 24, has just reached me, with ten stamps upon it. It was not properly directed—I hasten to reply—Of course, I am interested in you. Hope you will come and see what God hath wrought.

Your Temperance views and Vegetarianism are so far a preparation for our Order. I am under the impression that there are many people in England who, if they knew of our existence, would come like doves to the windows. Yet, it is only fair and right that you should know that we are not yet, as an Order, Vegetarian. When I joined the Society, fifty three years ago, the Order, was neither Vegetarian nor Temperance.

Twenty five years ago, our eighteen

Societies, became Temperance orders, and also took one step towards Vegetarianism, discontinued the use of Pork.

True, many individuals became Vegetarian. In the North Family, where I reside, we have for many years, set two tables, one pure Vegetarian, the other use meat, moderately, once a day, except Sabbath day. When founded, the Society adopted Community of goods, Celibacy and Peace, or non-resistance. In other respects, the members brought in, with them, the common habits of the country.

The whole American nation were dyspeptic. They ate superfine white bread to produce constipation, and took Brandreth Pills, by the ton, to overcome and remove constipation. By this process, Doctors and Druggists were largely benefited, and Pill makers became millionaires. Your Vegetarianism would ruin all the classes who live by making and vending medicine. Is that right? Please consider the error of your ways, seek peace and ensue it. An aged brother informed me that he heard Ann Lee say, the time would come that her people would not eat meat. All her teaching was prophetic—She expected her successors to be better Christians than she was. Jesus did the same—"The works that I do, ye shall do also, and greater works than these shall ye do." How could that be if he had been God the Creator?

As an Order, we are in a travel—We have passed through *one Cycle of seven*. The testimony of the first Cycle was, as I have stated, Community, Celibacy, Peace. The testimony of the second Cycle will be, in addition to these, Temperance in drink and Vegetarianism in food, and a scientific dress. Come and

help us and open the way for others who are like minded, and we will help you and do you good. You have advocated temperance among a people who drink to drown care. First remove the care. Take no thought what ye shall eat or drink, but seek first the Kingdom of Heaven and its righteousness, wherein all these things—food, clothing, labor, houses, lands, shall be an hundred fold, so abundant that the danger is, with these, unthankfulness, unappreciation. The windows of Heaven are opened until there be no room to receive.

This is not poetry, fiction, but simple fact. Why then are there not more Shakers? For the same reason there are not more Total abstiners, more Vegetarians. They speak evil of you because ye run not with them to the same excess of riot in sensual indulgences. Can a person who drinks tea, coffee, wine, liquors of various kinds, relish water? Can a high liver relish simple food? There must be, first, conviction of the right, then a daily cross, until appetite is changed.

"I see the right, and I approve it too;
I see the wrong, and still the wrong pursue."

Until a change of heart takes place, there is no form nor comeliness in Christ that a man or woman should desire him. After that, Christ is altogether lovely. Is it not so? *Christ* means the highest form of *Spiritual Truth*.

Please write me about yourself, your Family, Religious views, etc. Have you ever worked on the land? Any information about the move of things in the inner life of the people, will be interesting. Have you any thought of coming? I remain in kindness,

F. W. Evans.

"Be ye not overcome of evil."

OVERCOME.

NANCY G. DANFORTH.

"Be ye not overcome of evil, but overcome evil with good." Paul.

How wide a field for thought is contained in these few words. Be not overcome of evil. Let not evil take possession of your spirit. We should not yield to any form of temptation that may present itself to our mind.

Whenever the adversary whispers some excuse, some pretext for doing wrong, we must not be deceived and overcome of that evil. We should not be overcome of evil thoughts, either low cravings, in ourselves, or jealous surmises of others. Neither with evil speaking, insinuations and inuendos. When we are tempted to say aught that will detract from the truth, or in any way to enlarge more than is strictly truth, if in any point we yield, we are overcome of evil. The Apostle says, "Be ye not overcome of evil." What shall we do? "Overcome evil with good." How? By resisting every impulse and tendency, which, if followed would lead us to do wrong. To resist effectually, is to put down all temptation when first presented, and not yield in any degree. This is the way we can overcome evil with good. When an evil thought is presented, cast it aside and call some good idea to our aid, fix our thoughts on some object worthy of our strife. If we would speak evil, then utter no word, but those of love and blessing.

When tempted to take one step in a wrong direction, take more to do a kindness to another. If those around are annoyed or perplexed, then speak soothingly, and not add to their burdens.

Finally, be true to our own souls, and confess the least departure from that which is good, thus mortify the evil nature within. By constantly practicing these things, we shall not be "overcome of evil," but eventually become able to "overcome evil with good."

Canterbury, N. H.

HOME.

ANDREW BARRETT.

DISCIPLINE and trial are the means of improvement. Besides giving us an insight into our characters, they will if properly improved enable us to advance and attain every degree of excellence. Discipline and trial if rightly met and borne will create the only true love element in the soul; and love will make affection and affections bring home. It is a wonderfully mistaken idea that the blessing of home alone is found in some magnificent edifice whose towering height and ornamental architecture attracts the vision far and wide.

If love and affection constitutes the true home then we may find it in the log cabin of the wilderness as in the mansions of the most gorgeous character, where fortune upon fortune have been expended to feed the fancy of the pleasure seeker.

If home is where there are friends to love us, bound by the ties of affection, then we can find it in the quiet retreat of the little village, as well as in the midst of turmoil and strife of the great Metropolis. Reason teaches that home in its true sense and meaning implies contentment and love.

Where each other in turn are greeted by welcome feelings and an assurance that no deception or caste is underlying the true spirit. It is welcome Brother, welcome Sister, to your home again. It is meeting Brother and Sister with a salutation of good morning or evening in meeting or parting.

It is love where selfishness has wholly been extracted, and in our heart lies as deep a love for our neighbor as for ourselves.

Harvard, Mass.

BE MERCIFUL.

MARCEA E. HASTINGS.

"BLESSED are the merciful, for they shall obtain mercy." This does not exclusively apply to rulers, it becomes subjects as well, to be merciful and considerate toward those placed in authority as leaders.

We would say, Subjects, be merciful to Rulers, not harass and afflict, revile and persecute if they do not always deal according to your ideal of perfect wisdom and discretion. You may not be cognizant at all times of the standpoint from which they act, the buffetings and vexations which they encounter in their vigorous efforts to execute justice and righteousness.

You may not know their wrestlings in prayer for wisdom to adjust and conciliate, counsel and admonish, especially if required to deal with refractory, unprincipled, disloyal subjects, vexing to the very marrow.

Remember to be merciful that ye may obtain mercy. Place yourself mentally in their trying situation; measure, compare, weigh. Would you probably do better under similar circumstances? Would you like to meet what you are measuring to them? There may be a turning of tables by some mystic providence, and you be brought into a responsible situation of which you now little dream, where there is no turning either to the right hand or to the left, no shirking the burden. Treasure wisdom by what you see and observe rather than bitterly censure and harshly judge the doings of others, without profit.

Those who are blessed with good discerning faculties, exercise them to a right purpose, see and ponder how you

might improve and make amendments in existing legislations, not as rebels with hardness of heart and bitterness of speech, but with a desire to promote the best interests of the community of which you claim to be members, sharing its benefits and privileges.

It becomes all, whatever their position, to feel interested and united with the body, endeavor to cherish and strengthen all that is worthy, and what is not try to correct and make it worthy; bearing in mind to be merciful rather than arbitrary, but just and wise, by no means supine or indifferent. What you sow you shall reap. "Pay-day will come," and if you do not render good service but sow thistles you will reap dissatisfaction and vexation which may become pointed arrows to annoy with home-thrust reflections that they are of the harvest which you have been dispensing. Again we would say, be active and interested, with thought, voice and every faculty.

Zion needs all the consecrated energy available, God's work demands it, and each individual soul for its purification and quickening into the new life, the Christ-resurrection, needs constant vigilance and activity judiciously aimed and properly directed, to effect the all-important result. "Dare to do right" and always aim for that; be loyal to the high and holy calling of uplifting and forward drawing in which you have enlisted.

Strive to accomplish worthy purposes and help to sustain others in all laudable efforts; cherish their honest endeavors for improvement however feebly put forth; If languid, the more need of merciful consideration and aid. If you think yourself strong and wise, clear-

sighted and far-seeing, devote that strength and sagacity to good account; strive to abound in righteousness in all phases of action. And whatever scrutiny or just criticism in any direction may be engaged in, let it be scored by the Golden Rule, and continue to bear in mind that "Blessed are the merciful."

Canterbury, N. H.

CHOOSE GOODNESS.

MARY WHITCHER.

"To be good is to be happy,"

Is a simple, sacred truth.—

And the goodness adds the beauty
To the mind and face of youth.

'Tis the source of purest pleasure,

And the depth of brightest joy;

'Tis the filling of our measure
With the peace naught can destroy.

'Tis the portion of our Father

In the talent to each one,

And the nucleus to gather

Greater goodness for our own.

All the beauty of the spirit

Is from goodness of the heart,

Who would not the gem inherit?

Who with such would ever part?

Deep the fathoms of rebellion,

Dark the clouds that fill the mind,—

Dull the beauty of the heavens

When the soul is not refined.

Hasten on, ye angel seekers,

Who would be their guests on high,

All is given by the labors

Which for goodness you apply.

Canterbury, N. H.

THE BLESSED MASTER.

His hands were harden'd with carpenters' tools,

His sandals were dusty with going afoot:

He was all unlearned in the subtle schools;

He was meek and lowly and destitute.

The fox in the hill-side burrowed her home;

The bird in the branches builded her bed;

The King of the earth to his kingdom come
Owned never a roof to shelter his head.

But oh, the grace of his loving face!

The touch of his tender hand!

What joy to stay by his side alway,

As he went through all the land!

To hear him talk in the daily walk

By the vineyard or the wheat,

To know he has blessed the couch of our rest

And the poorest food we eat!

—*Urania Locke Bailey.*

BIBLICAL. NO. 6.

BY H. C. BLINN.

READERS of the New Testament who wish to be well informed on the subject, will study as carefully the text of the revision as they have that of the authorized version.

The large number of changes that have been made in the book are a subject of surprise when we bear in mind that the work was generally considered quite perfect, in fact a work of plenary inspiration.

The pruning, however, has been done by master workmen, and they have, no doubt, felt warranted in this purifying of the text from its many and varied errors. Some of the most important of these we note for the better information of those who are pleased to read.

In the xvii of Lk. one whole verse is erased. It is of no great importance and its erasure can do no harm. The remaining part of the book of Luke has many doubtful passages and a very important one occurs in the xxii., 43 and 44, also xxiii., 17. xxiv., 6. The words, "He is not here but is risen." xxiv., 40. "And when he had said this he showed them his hands and feet." xxiv., 42. "And they gave him a piece of broiled fish and a honey comb." As the most of this chapter treats of the resurrection, it was more visionary than real. Our spiritualist friends might say it was a materialization, as such forms appear to them and eat as did Jesus with his disciples. Those who wrote fish and honey comb went a little too far, as our revisors have their doubts about the last article of diet. xxiv., 51. "And was carried up into heaven" is not found in many of the ancient

MSS., hence it is doubtful. Jesus had already made the declaration while among the brethren that he was in heaven. Jno. iii., 13. "And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven."

Jno. v., 3. The multitude of "blind, halt and withered" that waited for the angel to trouble the waters of the pool can have no farther privilege, as the fourth verse is wholly struck from the text. All the sermons hereafter, based on that wonderful story will be at a discount.

Jno. viii. From the first to the twelfth verse is considered spurious and not entitled to a place in the New Testament.

Some churchal people think the change in Jno. x., 16 to be very important. The A.V. reads, "There shall be one fold and one shepherd." while the revision reads, "they shall become one flock, one shepherd." We think it will make but little difference with those who live "soberly, righteously and godly in this present world," as they can well trust to the ability of the true Shepherd to place them just where he would like to have them.

Acts viii., 37 an important passage is erased. ix., 5 and 6 verses are very much changed. Paul on his visit to Athens xvii., 22 instead of finding the people "too superstitious" he found them "very religious."

Rom. viii., 1. "There is therefore now no condemnation to them which are in Christ Jesus." The remainder of the verse is erased.

Rom. ix., 5. Here is another singular passage and subject to much comment. The old MSS. do not agree. "Whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed forever." The revision reads, "Whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever." The marginal notes have changed the punctuation of the sentence and made it read entirely different from the A. V. It might puzzle a lawyer to decide which form of text belongs to the apostle.

1 Cor. xiii. The word "charity" throughout the chapter gives place to "love," and the "tinkling cymbal" to "clanging cymbal."

A large number of corrections of less note have been made throughout the chapters of 1st and 2nd Cor.

Eph. iii. 9. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." A decided change has been made in this verse which must have been at one time in the hands of a trinitarian scribe. The revision reads. "And to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things. This makes God the creator instead of Jesus. Other variations are found in the margin which may improve the text.

Phil. xi., 5 and 6. Another mystical passage, "Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it no robbery to be equal with God." The revisors have changed the text and made it less objectionable. The E. D. reads, Who though being in God's form, yet did not meditate a usurpation to be like God. Dean Alford writes, Who being in the form of God, deemed not his equality with God a thing to be grasped. In the future we can have the satisfaction of choosing from the several translations.

1 Tim. iii., 16, Some officious scribe evidently made this passage to suit the times, but the revisors have seen fit to correct it. "And without controversy great is the mystery of godliness; God was manifest in the flesh," etc. In the revision it now reads, "And without controversy great is the mystery of godliness. He who was manifested in the flesh," etc. The Catholic Bible reads. "And evidently great is the mystery of godliness, which was manifested in the flesh."

2 Tim. iii., 16, "All scripture is given by inspiration of God." This has been one of the texts to prove that the whole Bible was inspired of God, every word every letter and some have gone so far as to say every punctuation mark, and has probably caused more controversy than any other text of the same number of words. The revision has ruined it for sectarians as it now reads. "Every scripture inspired of God is profitable," etc. The E. D. reads. All scripture divinely inspired is indeed profitable, etc.

The Catholic Bible was more consistent than the Protestant, as that reads, "All scripture inspired of God, is profitable," etc.

1 Jno. v., 7. This text has caused a great deal of loud talk among sectarians. It has, however, been considered spurious, for many years, and the revisors have thrown it out. It is not known who forged it, but it was written after the 5th century.

Rev. viii., 13, has one of the most singular errors. It makes John say that he saw an "angel flying through the midst of heaven," when he only saw "an eagle." Can it be that an Angel and an eagle look so much alike that it was difficult to determine the fact. Who knows which is right? It would be as much of a wonder to hear an eagle crying woe, woe, woe to the inhabitants of the earth, as it would to see an angel flying in mid heaven.

Canterbury, N. H.

WORDS THAT STAIN.

A SMALL brush of camel's hair had been dipped into a fluid in which was some nitrate of silver, or "caustic" as it is sometimes called. The brush was wiped upon a white sheet. Pretty soon there appeared a black stain upon a white surface. It did not look very dark at first, but the action of the light seemed to deepen the color until it was an ugly spot that could not be washed out, nor bleached out in a whole summer's sunshine.

A bright lad heard a vile word and an impure story. He thought them over. They became fixed in his memory, and they left a stain which could not be washed out by all the waters of this great round earth. Do not allow yourself to listen to vile "smutty" stories, or unclean words. There are persons who seem to take an evil delight in repeating such things. And those who willingly listen to them receive a stain upon their memory. To give ear to filthy talkers is to share their sin. Don't lend your ears to be filled and defiled with shameful words and vile stories.

In these days of evil speech and of bad books, it is our duty to take care what we listen to and what we read. A vile story smirches and defiles the heart, pollutes the memory and inflames the fancy.

Shun these things as you would poisonous vipers. Draw back from hearing them as you would shrink from the "cancerous kiss" of the crocodiles seen in DeQuincey's opium dream. If by chance you have heard any obscene words or vile stories, drive them from your thoughts as you would the black-winged bats from your face at night. Ask God to help you. Think of the true things He has said, and study the pure and beautiful things He has made.—*Austin Q. Hagerman.*

"COME OUT OF THE MIXTURE."

DANIEL FRASER.

INSPIRATION is more common than it is generally thought to be. As there is a wisdom which is from beneath so there is also inspiration from that quarter.

In all great events for ill, or for the welfare of the many, Inspiration is generally apparent. In smaller affairs it is not so palpable; the good and the evil get mixed up; and the attempts at separation are generally also of a mixed character.

In created things, the lines between animation and vegetable life runs so closely, as to be undiscernable. But of the difference between the whales of the ocean, and the cedars of Lebanon, there is no dispute. Hence the lesson from created things is, if you would know which is which, "come out of the "Mixture."

The lower emotions swamped the Adamic Church, swamped the Jewish and the Pentecostal Churches. Hence, to give perpetuity to the church of the "Latter Day," come out, and keep out of the "Mixture."

He who is out of the "Mixture," his eye is single. They who are in it are uniformly part "Ashdod." And if

popular and influential, "Ashdod" will the more certainly cling to them. "The righteous shall not make haste." Wait a bit. Clear your percepts; be sure that your emotions, every one of them, are free from the trail of the snake; then go ahead. But not so fast as to damage anybody.

Mt. Lebanon, N. Y.

BELOVED Elder:—We are now thinking of a letter received from you, which contained so many good things as to make one's heart thankful for our brotherly, gospel relationship. Accepting as we do all the burdens that are at this date falling so heavily upon every community of Believers, there is at the same time a great many blessings for which we may be superlatively thankful.

No other class of people have the opportunity of making for themselves so beautiful a home. Certainly, peace and contentment do abound. We have yet to hear of a family of Shakers that are destitute of food or that suffer for the want of sufficient clothing to make them comfortable. Some are abundantly supplied with all these good gifts. All are privileged to reside in comfortable dwellings, and a few in mansions of earthly beauty. At any rate in the externals it would seem that we are wonderfully blessed, and then the fellowship which is shared by the whole household, has in it elements of love and joy and confidence enough to make a Kingdom of God upon the earth. It is well that we appreciate all the good gifts of the Kingdom from day to day and take pleasure in the comforting assurance that it shall be well with the righteous. Of these things, so near and dear to our own hearts, we suppose we shall write till time is no more.

Now a few words on the past. The spiritualism from 1837 to 1847 among the Shakers and the present spiritualism of the world have many things in common which we can enjoy with much satisfaction.

We have always with very great pleasure placed our name among the spiritualists, and that name to us has a significance that far transcends all the dreams and visions that

fall to common humanity. The best spiritualism that can manifest itself in an assemblage of Shakers must be that testimony which is the outgrowth of a pure heart. Visions which allow us to see ourselves are pre-eminently visions of God, and the exhortations of righteousness coming from a consecrated life are far better than any angel messages from a foreign sphere, so far as the prosperity of our Church is dependent upon them. When a man is well fed and well clothed he may be a ghost-seer with a great deal of satisfaction, but when hunger pinches or adversity stands at the door, then these illusions become of a very different character.

If these mind visions were the outgrowth of a pure heart, we might almost trust our salvation to their keeping: but when we know that it is only the development of a natural faculty, the same as singing or speaking, we assign it to its legitimate place. Some of the most unprincipled men and women among Believers were equally gifted with the better class, and as these same gifts are now abroad in the world, let us see how they come. One of the leading spiritualists, a man in whom Believers have placed a great deal of confidence, has said that many of the best mediums were loose and licentious. In fact, these low estates made them more susceptible to influences, and of course better able to accept impressions from good or evil spirits.

We do think that while there is much that is sweet and choice in what we have shared as spiritual gifts, there has also immense harm reached us from the same mediums. The pioneers of our gospel work were gifted in visions but they were at the same time indefatigable workers on the earth. They left their cozy homes and went into the world and preached and prayed and held their meetings from day to day and from week to week and compelled men to believe. John Meacham, Benj. Youngs and Issachar Bates did no less than this on their visit to Ohio. Issachar had visions which comforted him but he also had the confidence that he was a servant of God: and this man could walk from Mt. Lebanon to Ohio and on to Ky. and preach a sermon in every log cabin on the way. Eastern Shakers did no less in the day when the Church stood in its glory for zeal and earnest work

for God. In those days of which you speak the dreamers in some cases, astonished the officers of Society, and some persons actually thought, that there could be no advance taken that would be permanent. They even said that the Believers were not good enough and must wait at home and grow better. What has been the result, East, west, north, and south so far as our order is concerned? Believers hardly know what it is best to do, and like star gazers are wondering what will come next.

Now, in all this confusion of thoughts and feelings; in all this anxiety of dreaming and ghost seeing which is among the Believers in every Society and family, we are not surprised, that they are seeking beyond our own order for a shadowy satisfaction, and they will be fortunate if they get even a shadow. Another generation will not know the spiritualism that was with us from 1837 to 1847. The good they cannot know, to appreciate and much of it would require an able, religious interpreter or it could not be understood.

But Believers must and will have spiritualism among themselves in some form. If they neglect to cultivate it at home, they will seek for it abroad, and in all probability where we now spend one day in Endor consulting the spirits, a coming generation will spend a week. It is astonishing to see how zealous some of the good, substantial and faithful believers in the doctrines have become in following after the deceptions of necromancers and magicians that are covering the land as thoroughly as the frogs covered Egypt.

Father Joseph could walk the floor in agony of soul at the thought of introducing even an educated physician into the Society, but we can introduce and bow down to almost anything in human shape. We consult sleeping mediums, that can look into the patients and see the heart, lungs, liver or anything else, and some think that is just nice. We consult those that cure by the laying on of hands, and those ignorant and repellent old men and women, who have lived among the Indians, so they say, and they perform wonderful cures. He might well groan over our one hundred years' experience. As Be-

lievers grow lukewarm and lose their hold on the various forms of spiritualism which belongs to their own order, they will go out into the world to find them; and so long as the world lasts the magicians will work at their trade. Tippings, rappings and planchette have gone by but materialization has come and this is the last bewitching phase. To become converted to the truth of this, one would be obliged to see more to convince him than has the writer.

Chittendon was for many years the strong hold for putting the spirits into bodies of flesh and blood and making them talk and dance. The best mediums for this work congregated there and yet some of them were not especially neat and chaste.

Now, Dear Elder, why do we need to wait for the coming years for an inspiration from on high? Is not the revelation of the work of God a growing revelation that shall make us what we profess to be, sons and daughters of a living God? Truly, and this spiritual health, prosperity and happiness is in our own hands.

IN MEMORY OF ELDER PHIDELIO COLLINS.

BY J. L. S.

Our hearts all are mournful sad and lonely to-day,
And vain the endeavor grief's tear to repress;
For the form of our Father is turned to cold clay
And our deep bitter anguish words fail to express.
Hushed are the throbbings of a heart once so tender,
So kindly compassionate Christ-like and true,
And feeble our efforts fit tribute to render
As his meek Christian life we now take in view.
Sweet memories awake and like Autumn's rich cluster
Appear countless virtues which glowingly shines
And gilds the immortal with radiant lustre
Tho' the earth casket rests in its narrow confines.
A life-work well wrought yields the toiler sweet pleasure
And richly doth merit abundant reward; [ure.
Hence he will exult in the fullness of measure
And peacefully "rest in the joy of the Lord."
We feel, tho' afflicted and stricken with sorrow
It is meet that we bow to the All-wise behest;
So we'll trustingly pray that on some joyous morrow
We may meet him above in the "Land of the blest."
Now kindly adieu thou Disciple of Jesus
Thy godly examples we'll pattern with care;
We'll abide by the precepts thou kindly didst teach us
'Till we join thee in glory in thy "House over there."
West Pittsfield, Mass.

Letter Box.

Enfield, Conn. 1884.

DEAR CHILDREN;—"Let not sin reign in your mortal bodies." Sin brings death the inevitable consequences. Sin is often not half subdued when you think it entirely so. Don't parley with sin. "Give the adversary an inch, and he will take a mile." Yield to one of his wishes, and you may yield to all. "If you do not wish to travel to the end of the "broad road," shun it entirely. Once on the way, it is hard to stop." Be wise in time. Deny the first temptation, and you can more easily resist subsequent ones. "Nothing torments like sin." One sin leads to two, two lead to three, and so on, until they are past counting. One sin, if not erased, will deprive you of real happiness. No sins are small. Sins that seem small, are monsters, that deceive and destroy.

Living in sin, blights the soul. Break from sinful habits now. Sin promises joys, but pays sorrows. Remember this truth. Sin grows fast. Subdue it thoroughly, or it will make bad work. It don't pay to sow "tares." "Sin don't make saints." It is dangerous to commence a life of sin. "Gird on the heavenly armor," and keep it on.

War against sinful proclivities, with ceaseless vigilance. Fighting the rank weeds of vice, is time well spent. "How low sin plunges its slaves!" Give up sin, or give up hope of heaven. Your Brother,

Daniel Orcutt.

FAITH.

FRANCES DEMPSEY.

FAITH is a virtue which most if not all of mankind possess in some degree. While the savage whose faith is strong in revenge to his enemies, the Christian faith, leads its advocates by the tenets of Jesus, to forgive their enemies. It says, "Love your enemies; do good to those who hate you and pray for them that persecute you."

There are no two sects or denominations who stand upon the same level of faith. And no two, seemingly, of the same faith have the same opinion, thus bringing into use the old adage, "Variety is the spice of life," and I think well it is so, for without these different views life would become a monotonous panorama tedious to bear.

While our opinions of the non essentials vary let us be a unit on the principles.

Customs are ever changing and the old must give place to the new; but let the principles remain firm as the mountain rock.

"Without faith it is impossible to please God, for he that cometh to Him must believe that He is a rewarder of them that diligently serve Him."

Ayer, Mass.

Kind Words.

Mt. Lebanon, Feb. 27, 1884.

THE Manifesto grows better every month, and I am anxious to get a new one.

A. Calver.

Shaker Village, N. H. Mar. 1884.

I THINK the March Manifesto is an excellent number.

E. M. Martin.

Enfield, Conn. Mar. 1884.

THE Manifesto is more and more interesting. The last No. Mar. 1881, has much good in it. The article on confession is according to the experience of all who have proved it.

Your Brother, Robt. Aitken.

Pleasant Hill, Ky., Apr. 1884.

Our Missionary Herald, 'The Manifesto,' maintains its high standard of excellence and like a casket of jewels opens up the rich treasures of Heaven to all who do sincerely hunger and thirst after righteousness.

B. B. Dunlavy.

THE MANIFESTO.

JULY, 1884.

NOTES.

PREACHING and practicing are so very different from each other that it has become one of the wonders of the present day to find them conjoined. We have no end of religious speculations, brought out by the multiplied shades of biblical reading and then by the thousands of additional explanations. In our astute wisdom we have felt warranted in casting a sneer and even in indulging in a laugh at the expense of a class we call heathen, because of their long list of gods that preside over the public and private affairs of a semi-civilized nation.

However, as laughing, is not, as a general thing, followed by any disastrous results the heathen can quietly worship as they may think best.

Just now it may be well to confine our remarks to those who are denominated Christians and let the class who make no profession of religion as well as those whom we call anti-Christians, rest till another time. A Christian, Webster says;—is "One who professes to believe in the religion of Christ; especially one whose inward and outward life is conformed to the doctrines of Christ."

This is a very clear and very acceptable definition of the term, and if made practical would insure a Kingdom of God upon the earth. It would afford the hundred fold of all earthly blessings and give us an assurance of the promise of Eternal Life.

But as preaching has become an occupation through which one is expected to earn his daily bread, it is largely a matter of the brain, and men are award-

ed for their ability in rhetoric rather than for their goodness of heart. Every class of Christians preach and pray and it is one of the wonder working features of the religious world that so many shades of belief can be held forth, and these often becoming quite antagonistic, while at the same time they all claim to accept one book, a work of divine inspiration, from which they make their scholastic recitations.

With this system of multiplied forms and ceremonies, it cannot be thought strange that even the Christian world has been called a babel, a confusion of tongues.

The simplicity with which Jesus performed his ministrations, and the direct application of all his words to the daily life of the individual, establishes a foundation for righteousness upon which every one may build with confidence. This makes Christianity a work of the heart, the conforming of the inward and outward life to the doctrines of Christ and establishes it as the essential part of a Christian's duty.

But as men are not usually paid a salary for the manifestation of their piety, the practical life of Christianity is allowed to become rusty and moth eaten, rendering it more or less unfit for presentation. Those who make a close comparison between the life of the Teacher and that of his disciples, at the present date, think it a subject of mirth, or of surprise as so little is found in the last that harmonizes with the first. To make, the preaching, however, of the first consequence, a cloak of excuses has been used to good advantage, and Christians like Free-thinkers and Infidels are not expected to walk uprightly, for the Scripture has expressly stated in speak-

ing of man, that "none doeth good no not one."

Believing this to be true as the inspired testimony from God, it could not be expected that good works wrought out by the cross, through a discipline of the mind, would ever be in very great demand.

The moral quality which makes man regard his brother man with more or less consideration comes through his civilization and education. As good as this may be it is not the spirituality that is found in the gospel of Jesus Christ.

Moses in his wilderness journey permitted his people to demand an eye for an eye, and a tooth for a tooth. It was not a matter of retaliation, springing from a spirit of revenge, but rather a punishment inflicted to correspond to the transgression. While Jesus commended this course for those who believed in Moses, he at the same time said, that if they would be his disciples they must pray for those who were their persecutors. They must seek for the Kingdom of God and its righteousness.

In this they had the promise of abundant treasures in earthly wealth, and the additional assurance of Eternal Life. With him the preaching and practice were in divine unison. To do right was the righteousness of God. In this work the disciples were carried above the pleasures of time and sense and under the inspiration of the divine spirit became the beautiful lights of Christianity and able to publish the good news and glad tidings. For this, Jesus was well pleased to compare them to a city, built so high upon the hill that it could not possibly be hid from view. They had become a light to the world, and this is what Christianity should be at the present time.

Sanitary.

KEEPING THE TEETH CLEAN.

THERE are many individuals who habitually brush their teeth, and some even declare that they perform this duty twice, thrice, or four times daily, yet cannot keep their teeth from becoming stained or covered with "tartar."

Who has not witnessed cases where the teeth, after having received a most thorough cleansing by the dentist, have within a few months after, been again covered with accumulations as repulsive to the eye as if they had never been cleansed? And yet when expressions of surprise follow such discoveries, assurance is given that the tooth-brush is regularly used!

"Why can not I keep my teeth free from 'tartar'?" is a question frequently asked by discouraged patients. "It is not from lack of brushing," they say. To express a doubt as to thoroughness on their part is a delicate thing to do, yet proofs are sometimes painfully apparent to warrant such a doubt. Undoubtedly many individuals imagine they are particular in this respect when they are not.

The fact is, very few persons know how to properly manipulate a brush; nor do they know what sort of brush to select. Scarcely one in ten of the brushes manufactured are fit for use, and this statement is no exaggeration. Many are too large and unwieldy to be successfully managed, and would be more suitable for "nail-brushing." The majority of them are also too compact; some too rigid and not sufficiently pliable to be useful, while others are too soft and little better than rags. The brush for service should never be broader than the medium sizes usually sold, nor over two thirds their length. The bristles should be elastic and their ends trimmed in serrations, or "notched"—this form being best adapted to the shape of the teeth.

In use, the brush should be pressed firmly against the teeth, commencing with the back ones at their cervical borders, and with a semi rotary motion slowly brought forward and toward their grinding edges in such a

manner as to force from between them accumulations that have found lodgment there; also allowing the bristles to come in contact with all enamel surfaces possible to reach.

Rapid horizontal dashes should be avoided. A brush furiously driven across the teeth touches only points of enamel that least require rubbing, leaving the accumulations that load their interstices undisturbed and unmo-
lested.

It is not the frequency of brushing that best preserves the teeth, but the degree of thoroughness with which it is done. The time for performing this duty most effectively is just before retiring for the night. During the twelve hours interval from the evening meal to the morning repast, particles of food retained about the teeth, and subjected to the warm, humid condition of the oral cavity, cannot fail to become decomposed or fermented, thus breeding an insidious foe that, night after night, besieges the enamel walls which, unless of extraordinary compactness, will sooner or later give way to its destructive forces.

There is no objection to cleansing the teeth when making the morning toilet, yet if thoroughly cared for the night before, they require comparatively little of such attention in the early part of the day. To brush them more frequently than this is a needless task.—Dr. C. E. FRANCIS, in *The Independent Practitioner*.

AN improved diet brings in its train improved health, improved tone of mind, improved morals. The angry passions lose their violence. Men become reasonable creatures. Insanity, now unhappily on the increase, would become a thing of the past. With the tranquilizing of the passions we lose the chief incentives to war and murder of every kind. "When comes the promised time when war shall be no more?" as shouting congregations energetically enquire with undoubted zeal, but with extremely little prospect of a satisfactory answer. If we were not brutalized and debased from our youth up with the accustomed sight of torn limbs and bleeding corpses displayed for our admiration in every street, we should hardly bring ourselves to contemplate the possibility of allowing the

scenes of the battle-field to be enacted in our name.

The difficulty which usually confronts us in the attempt to raise a reasonable discussion on the subject of food is the repugnance evinced by the carnivorous towards any description in plain language of the things that they are not ashamed to do daily. They unanimously agree to ignore the brutality of their proceedings, and are indignant at public attention being drawn to the revolting facts.

It is not generally supposed to be an easy task to take away a bone from a dog; when, therefore, we propose to take not only the bones, but also the flesh and the blood, from a large class who are in the habit of putting such things into their mouths, we cannot be surprised that they should be indignant at the insolence of the attempt.—*The Dietetic Reformer*.

ABERNETHY ON CORRECT LIVING VS. DRUGS.

THE *Medical Record* reproduces an extract from the biography of the late General Dix, by his son, Morgan Dix, in which is given an account of an interview with Abernethy, whom the General had consulted for professional advice. It is gratifying to note that the common sense advice of the illustrious physician was taken in a common sense way by the distinguished patient, and that the result was a ripe and robust old age, (80 years,) of which the dyspeptic youth of the General scarcely gave promise.

After hearing a few words of his patient's story, Abernethy cut him short as follows: "Sir, you are pretty far gone, and the wonder is you are not gone entirely. If you had consulted common sense instead of the medical faculty, you would probably have been well years ago. I can say nothing to you excepting this: You must take regular exercise as much as you can bear without fatigue, as little medicine as possible, of the simplest kind, and this only when absolutely necessary, and a modest quantity of plain food, of the quality which you find by experience best to agree with you. No man, not even a physician, can prescribe diet for another. 'A stomach is a stomach;' and it is impossible for any one to reason with safety from his own to that of any other person. There are a few general rules which any man of common sense may learn in a week, such as this: That rich food, high seasoning, etc., are injurious. I can say no more to you, sir; you must go and cure yourself."

Books and Papers.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. June. Contents: Henri Milne-Edwards, the naturalist and author; Texas and San Antonio; Organic Cerebration; Man in Geological Eras; Savorgnan De Brazza, the Explorer and Diplomat; Pretty tales devoid of truth; Polity of thought; Aspasia, the Savant; Hints to Mothers on Early Child Training; Little Courtesies; Spirit Health; A Seductive Drug; Notes in Science; Poetry; Wisdom, etc., etc. Fowler & Wells, Co., 753 Broadway, N. Y. Price, \$2. a year.

MARGIE'S MISSION. By Marie Oliver. Boston: D. Lothrop & Co. Price 25 cts. This deeply interesting story, by the author of *Seba's Discipline* and *Ruby Hamilton*, forms the second issue in the Young Folks' Library Series, an honor it richly deserves. The plan of the publishers is to make this series a model in everything that goes to constitute good books—interest, purity of tone, and a direct purpose to teach lessons of truth, honor and usefulness. These qualities give each separate book a claim upon the consideration of every parent who exercises a judicious care over the reading of his children. The present volume may well stand as a representative of the series in all these respects. Margie is the youngest daughter of a country clergyman, and at the age of fourteen is left without father or mother, but is cared for by kind friends. She is a thoughtful and sympathetic child, and anxious to be of some use in the world. She often wonders what her "mission" is to be, and at last it is opened up to her. It is by no means a pleasant or romantic one, but she bravely accepts it, and although her trials are neither few nor light, its fruits are abundant and permanent. We do not propose to interfere with the reader's right to enjoy the story by describing its plot, but simply give the authors *motives*, coupled with an endorsement of the book, not only for its intrinsic value as a story but as a teacher of lessons which it behooves all young people to learn.

HERALD OF HEALTH: JUNE. Contents: Bermuda, a Health resort; Where the best oysters grow; Nerve Prostration; New Hydropathic Bath, Formula; Women Doctors; Sylvester Graham; Cremation; Studies in Hygiene for Women; etc., etc. M. L. Holbrook, M. D. 13 & 15 Laight St. N. Y. \$1.00 a year.

HALL'S JOURNAL OF HEALTH. May. Contents: Drainage; Fresh Paint; Learning to swim; Anxiety of a dying man; Prevention of Pneumonia; Poisons and their Antidotes; Why the Prairies are Treeless; Among the Lepers; Parasites; Life is worth living; Concentrated Oxygen, etc., etc. E. H. Gibbs, M. D. 21 Clinton Place, N. Y. \$1.00 a year.

SABBATH BELLS: is designed for Sabbath Schools, Prayer, Praise and Gospel Meetings. \$3.00 per Doz. by mail or \$3.20 per Doz. by express. Single copy

thirty five cents. The book is very nicely printed and on excellent paper. The music is new, fresh and attractive. Many of the pieces are said to have been written expressly for this work, and they are well worthy the place. Pub. by Fireside Friend, Pub. Co., Springfield, Ohio. Send Ten 2 cent stamps and receive a copy of the work.

COOKERY AND BEGINNERS, with Marion Harland's name as author, needs no other indication of its character and genuine value. It has been a fault of previous books on Cookery that they have taken for granted the possession of a certain degree of knowledge requisite to their successful use, not always possessed. This book, while affording a range of information unsurpassed by any other book, and thus suited to the use of all, has the advantage of being perfectly adapted to the needs of the veriest tyros in cookery.

The *Lutheran Observer* says: "This is the best book that Marion Harland has written on cookery, because it is the simplest and the most useful. Graduates at cooking-schools will find it suggestive.

Kitchen edition in water proof cloth binding, limp, 60 cts. With extra pages, blank, for new receipts, in extra cloth binding, stiff covers, \$1.00. Boston, D. Lothrop & Co.

Dr. Beecher's Idea of Heaven;—Excepting exemption from sin, intense vigorous, untiring action is the greatest pleasure of the mind. I could hardly wish to enter heaven did I believe its inhabitants were idly to sit by purling streams, fanned by balmy air.

Heaven to be a place of happiness, must be a place of activity. Has the far reaching mind of Newton ceased its profound investigations? Has David hung up his harp as useless as the dusty arms in Westminster Abbey? Has Paul, glowing with God like enthusiasm ceased itinerating the universe of God? Are Peter and Cyprain and Edwards and Payson and Evarts idling away an eternity in mere psalm-singing? Heaven is a place of restless activity, the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity, and the minds of saints, inclogged by cumbersome clay, will forever feast on the banquet of rich and glorious thought. My young friends, go on; you will never get through. An eternity of untiring action is before you, and the universe of thought is your field.

BRING is before all Knowing and Doing, I affirm that education cannot repair the defects of birth.—R. Aitken.

INFORMATION FOR INQUIRERS.

For the better understanding of those who wish to know of the rules and regulations of our religious home, we have prepared the following brief summary. Further information may be obtained by addressing any member of the order.

1. The form of government in the Society is adapted to the different orders of which it is composed: its powers and authorities growing out of the mutual faith, love and confidence of the members.

2. No one is excluded from the privilege of becoming a member on account of poverty; nor will they be accepted because of wealth.

3. Plain and explicit facts will be laid before the investigator. To become a member, is a voluntary concession of the individual.

4. Those who accept the privilege to reside with us, as well as those who visit the Society as inquirers, are expected to regard the rules of the family where they are entertained.

5. By the principles of this Society, no believing husband or wife is allowed to separate from an unbelieving partner, except by mutual or legal agreement.

6. Parents that become members are not required to give up their children: but they will be requested to see that the children keep the rules of the family. Minors are never taken under the immediate charge of the Society, except by the request or consent of those who have the lawful right over them.

7. No corporal punishment is approved in the government of the Society, nor any external violence exercised on any rational person.

8. It is expected that the children admitted into the Society, will receive an

education suitable for the general management of business.

9. Probationary members may retain the lawful ownership of their property, but the interest accruing therefrom will be devoted to the benefit of the Society, until by their own free will, and the consent of the Trustees, they shall consecrate said property to the support of the family where they reside.

10. The Society will not be responsible for debts contracted by persons, previous to the time of their membership.

11. Those who dispose of their property to relations in the worldly order, should remain with those relations.

12. A person wishing to become a member of the Society, must rectify all his wrongs, and discharge all just and legal claims.

13. Those who ask for admission to our *Home* are supposed to be in search of more truth and light, hence, an important principle in the Shaker Church, is the *confession of sin to God*, in the presence of a witness.

14. Those who have dedicated their property, and afterward withdraw from the Society,—according to the law of justice and equity, there can be no ground for retraction.

15. To live as Brethren and Sisters in the gospel of Christ, we can hold no private correspondence. All communications sent from or received into the family, whether printed or written, will be subject to the examination and advice of the Elders of the family.

16. The leading authority of the Society is vested in a Ministry, consisting of two Brothers and two Sisters. Elders and Trustees are also appointed. These orders constitute the general government, of the Society, in all of its branches.

HALLOWED PEACE.

Enfield, N. H.

1. Aft - er true re - pent - ance, aft - er the voice of prayer,
2. Aft - er con - se - cra - tion com - eth the ho - ly peace,

Cometh a spir - it - ual bless - ing crown - ing our sorrow and care.
Aft - er the full res - ig - na - tion com - eth the full in - crease.

Fresh as the dew of the morn - ing, it quickens to new - ness of life,
Per - fect the rest in the ser - vice, and broad is the growth in this love;

Linking with joy and de - votion all our bur - den and strife.
Sacred the bless - ings descending free from the fountain a - bove.

THE SILVER LINING.

THERE'S never a day so sunny
But a little cloud appears;
There's never a life so happy
But has its time of tears;
Yet the sun shines out the brighter
Whenever the tempest clears.

There's never a garden growing
With roses in every plot;
There's never a heart so hardened
But it has one tender spot;
We have only to prune the border
To find the forget-me-not.

There's never a sun that rises
But we know 'twill set at night;
The tints that gleam in the morning
At evening are just as bright,
And the hour that is the sweetest
Is between the dark and light.

There's never a dream so happy
But the waking makes us sad;
There's never a dream of sorrow
But the waking makes us glad;
We shall look some day with wonder
At the troubles we have had.
—Selected.

THE things that a man's real life consists in are not the things that can be seen with the physical eye. Truth, purity, love,—these are the only enduring possessions; and these are beyond the reach of our senses. Eye hath not seen nor ear heard, neither have entered into the imagination of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his spirit. *Hath* revealed them, not will reveal them. The great verities of the kingdom of God are made known to men in this world. All that makes heaven precious is bestowed on us here, but it is not revealed to our senses. They who are always looking for marvels never see it. Spiritual things are spiritually discerned. The faith that cleanses the hearts and gives us an inward and abiding hope of immortality is nourished neither on materialization, nor on miracles. Not in looking on strange sights nor in listen-

ing to unearthly noises is its vision cleared and its grasp of things eternal strengthened. It is with different faculties that it lays hold on eternity.—*Washington Gladden.*

[Contributed by Phillinda Minor.]
FOUR PRAYERS.

Teach me to live O God! teach me to live
According to the rule which thou hast given;
Warning, reproof, direction, I receive,
From thence, to help me on my way to heaven.
Father I give my life to him whom thou didst give
Do thou for His sake, teach me how I ought to live!

Teach me to work, O God! teach me to work.
This is no time for ease and rest;
And there is happiness for those who work,
Such as never enters the idlers breast. [and heart.
Father, I'm thine alone. Take thou head, hands,
All to thy work alone, gladly I'll set apart.

Teach me to speak, O God! teach me to speak,
Wisely and well, with tact, as best becomes
One who has faults and failings, yet doth seek
Off' to light up dark hearts with heavenly beams
Fain would I learn, O Lord, that which so much
Like thou to speak the word, suited to every need. [I need

Teach me to learn, O God! teach me to learn,
All that I need, in order thus to live,
Courage, faith, firmness, gentleness in turn
Just as I need, do thou be pleased to give
And that I may not fail in aught to which I turn,
Teach me O God! for Christ's sake all I need to
—Selected. [learn.

CHRIST is a fountain of Life—and the director of all the life and health giving elements that flow to his true disciples. All who receive from him, must receive in conformity to the laws established for the regulation of his Kingdom, and the guidance of its subjects. These, when rightly understood and applied, produce unity of spirit, and tend to increasing harmony and concert in action.—*A. G. H.*

Deaths.

Ann Clement, May 24, at Second Family, Watervliet, N. Y. Age, 84 yrs., 6 mo. and 12 days.